

A WEDDING

Ring

Fit for the Finger
Or the *Solace* of Divorce
on the Sore of Humours

With Directions to those
that want Wives, how to
them; and to those
that have Husbands
how to live best.

Laid out in a SEVERAL

or a Wedding Ring

POEM, by William

Breaker of the Glass

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James F. Lough

Mary Lough

Chas. Harris F.

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Genesis 2. 18.

*And the Lord God said, It is not
good that the man should be a-
lone; I will make him an Help
meet for him.*

HUmane Misery is to
Divine Mercy, as a
black foile to a sparkling
Diamond; or as a fable
Cloud to the Sun beames.
Psal. 8. 4. Lord, what is man
that thou art mindful of him
Man is,

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In his Creation, Angelical.

In his Corruption, Diabolical

In his Rencovation, Theological.

In his Translation Majestical.

An Angel in Eden.

A Devil in the World.

A Saint in the Church.

A King in Heaven,

There were four silver
Channels, in which the
Crystal Streams of Gods
affection ran to Man in
his Creation;

Ring.

1. In his *Preparation*;
2. In his *Assimilation*;
3. In his *Coronation*;
4. In his *Association*.

1. In his *Preparation* :

Other Creatures received the Charter of their *Beings* by a simple *Fiat*, but there was a *Consultation*, at his forming; not for the *difficulty*, but for the *dignity* of the Work. The Painter is most studious about that which he means

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to make his *Master-piece* :
The four Elements were
taken out of their Elements
to make up the perfection
of mans complexion : the
Fire was purified, the Air
was clarified, the Water
was purged, the Earth was
refined ; when Man was
moulded ; Heaven and
Earth was married ; a Bo-
dy from the one, was e-
spoused to a Soul from the
other.

Ring.

2 In his *Assimilation*. Other Creatures were made like themselves, but Man was made like God, as the Wax hath the impression of the Seal set upon it. Its admirable to behold so fair a picture in such coarse canvas, and so bright a character in such brown paper.

3 In his *Coronation*. He that made man & all the rest, made man over all the rest.

A 4

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rest. *Quantillum Dominum*
posuit, Deus tantum domini-
um, He was a little Lord
of a great Lordship : this
King was crowned in his
Cradle.

4 *In his Association. So-*
ciety is the solace of Hu-
manity. The World would
be a Defart without a Con-
sort.

Most of mens Parts are
made in *Pairs* : now he
that was double in his per-
fection

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fection, must not be single
in his condition ; *And the
Lord God said, &c*

These words are like
the *Iron Gate* that opened
to *Peter* of its own accord
dividing themselves into
three parts.

1. An Introduction,
And the Lord God said.

2 An Assertion, *It is
not good that the Man should
be alone.*

3 A Determination, *I
will*

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we'll make an Help meet for him.

In the first, there's a Majesty proposed.

In the second, there's a Malady presented.

In the third, there's a Remedy provided

Once more let me put these Grapes into the Press.

1. The Soveraignness of the Expression, And the Lord God said.

2. The Solitariness of the

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the condition, It is not
good, &c.

3 The Suitableness of
the provision, I will make,
&c.

In the first, there's the
worth of *Veracity*.

In the second, there's
the want of *Society*.

In the third, there's the
Work of *Divinity*.

Of these in their Order
And first of the *First*.

First, the Sovereignness
of

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of the expression, *And the Lord God said, Luk 1 70 As he spake by the mouth of his Prophets : In other Scriptures he used their mouths, but in this he makes use of his own ; they were the Organs, and he the Breath ; they the early streams, and he the Fountain : How he spake, 'tis hard to be spoken, whether eternally or internally or externally : Quomodo non est quod queramus*

Ring

ramus, sed potius quid dixerit intelligamus, we are not to enquire to the *manner* of speaking, but to the *matter* that's spoken, which leads me like a directing Star from the Suburbs to the City, from the Porch to the Palace, from the Founder of the Myne to the Treasure that is in it, *it is not good, &c.*

In which you have two things:

A. Wedding

1. The Subject.

2. The Predicate.

The Subject, *Man alone.*

The Predicate, *It is not good, &c.*

First, the Subject, *Man alone*; take that in two Branches.

1. As it is limited to one man.

2. As it is lengthened to all men.

First *As it is limited to one man.*

and

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and so it is taken particularly, man for the *first man*.
When all other Creatures had their Mates, *Adam* wanted his; Tho' he was the Emperour of the earth and the Admiral of the Seas, yet in Paradise without a Companion; though he was *truly happy*, yet he was not fully happy; tho' he had enough for his *Board*, yet he had not enough for his *Bed*; tho' he had

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had many Creatures to
serve him, yet he wanted a
Creature to solace him;
when he was compound-
ed in Creation, he must be
compleated by Conjunction;
when he had no sin
to hurt him, then he must
have a Wife to help him;
It is not good that man should
be alone.

Secondly, As it is leng-
thened to all men; and so
its taken universally, Heb.

Ring

13 4. Marriage is honourable unto all; not onely *ἐν ᾧ*; but *τιμω*, its not only warrantable, but honourable. The whole Trinity hath conspired together to set a crown of Glory upon the head of Matrimony.

I. God the Father: Marriage was a Tree planted within the Walls of Paradise: this Flower first grew in Gods Garden.

A wedding

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serve him, yet he wanted a
Creature to solace him;
when he was compound-
ed in Creation, he must be
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13.4.

Ring

13 4. Marriage is honourable unto all; not onely *δοξίμο;* but *τιμιος;* its not only warrantable, but honourable. The whole Trinity hath conspired together to set a crown of Glory upon the head of Matrimony.

I. God the Father: Marriage was a Tree planted within the Walls of Paradise: this Flower first grew in Gods Garden.

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2. *The Son* : Marriage is
a Chrystal-Glass, wherein
Christ and the Saints do
see each others faces.

3. *The Holy Ghost*, by his
overshadowing of the blef-
sed Virgin. Well might
the World when it saw her
pregnancy, suspect her
virginity, but her Matri-
monial condition was a
grave to that suspition;
without this, her innocen-
cy had not prevented her
in-

King

infamy; she needed a shield to defend that Chastity a broad which was kept inviolable at home

Too many *have not worth* enough to preserve their virginity, have yet will e. enough to cover their unchastity; turning the Medicine of *Frailty* into the Mantle of *Filtbine's*.

Certainly she is mad that cuts off her Leg to get her Crutch, or that venoms

B 2

her

A Wedding

her face to wear a Mask.

Saint *Paul* makes it one of the characters of those that should cashier the faith, 1 Tim. 4. 3. not to forbear Marriage, which may be lawful, but to forbid it, which is sinful.

One of the Popes of Rome sprinkles this unholy drop upon it, *carnis pollutionem & immunditiem*. Its strange that that should be a pollution which was institute

Ring.

before corruption; or that impurity which was ordained in the state of *Innocency*; or that they should make that to be a sin, which they make to be a Sacrament.

But a Bastard may be laid at the door of chastity and a leaden Crown set upon a golden head.

Bellarmino, that mighty *Atlas* of the Papal power, blows his stinking breath

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upon it, saying, *Better were it for a Priest to defile himself with many Harlots, than to be married to one Wife.* These children of the Purple Whore prefer their Monasteries before our Marriages ; a Concubine before a Companion : They use too many for their lusts, to choose any for their love ; their tables are so largely spread, that they can't feed upon one dish

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As for their exalting of
a Virgin-state, its like him
that commended fasting
when he had fill'd his belly

Who knows not that
virginity is a Pearl of
sparkling lustre? but can't
the one be set up, without
the other be thrown down?
will no oblation pacifie
the former, but the demo-
lishing of the latter? tho
we find many enemies to
the *choice of Marriage* yet

B 4

its

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its rare to find any Enemies to the use of Marriage they would pick the Lock that want the Key, and pluck the fruit that do not plant the tree.

The Hebrews have a saying, *He is not a man that bath not a Woman.*

Tho they climb too high a bough: yet its to be feared that such flesh is full of imperfection that is not tending to propagation:
tho

Ring.

tho men alone may be
good, yet it is not good that
the man should be alone;
Which leads me from the
Subject to the Predicate,
it is not good, &c.

Non bonum is not in this
place as *malum*, but *bonum*
est honestum utile jocundum.

Now it is not good that
man should be in a single
condition, upon a three-
fold consideration.

1 In respect of Sin,
which

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which would not else be prevented. Marriage is like water, to quench the sparks of Lusts fire, 1 Cor 7.2. Nevertheless to avoid Fornication, let every man have his own wife &c. Man needed no such Physick when he was in perfect health. Temptations may break Natures best fence, and lay its Paradise waste; but a single life is a prison of unruly desires, which is daily

Ring.

daily attempted to be broken open.

Some indeed force themselves to a single life, meerly to avoid the charges of a married state; they had rather fry in the grease of their own sensuality, then extinguish those flames with an allowed Remedy: *it is better to marry than to burn;* to be lawfully coupled, than to be lustfully scorched. Its best feeding these flames

A VVedding

flames with ordinate fewel

2 'Tis not good in respect of mankinde, which then would not be propagated. The Roman Historian relating the ravishing of the Sabine women excused it thus: *Res erat unus ætatis populus virorum*, without them mankind would fall from the earth and perish. Marriages do turn mutability into the image of eternity; it springs
up

Ring.

up new buds, when the old are withered. Its a greater honour for a man to be the father of one son, than to be the master of many Servants. Without a wife children can't be had lawfully; without a good wife children can't be had comfortably. Man and Woman as the stock and the scien, being grafted in marriage, are trees bearing fruit to the world.

St

A Wedding

St. Augustine sayes, this pair is, *primum par & fundamentum omnium, &c*

They are the first link of humane society to which all the rest are joyned. Mankind had long ago decayed and been like a Taper fallen into the Socket, if those breaches which are made by Mortality were not repaired by Matrimony.

3 Tis not good in regard

regard of the Church,
which could not then
have been expiated.
Where there is no gene-
ration, there can be no re-
generation: Nature makes
us Creatures before grace
makes us Christians.

If the loins of men had
been less fruitful, the death
of Christ would have been
less successful.

It was a witty question
that one put to him that
saide

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said, Marriages fills the earth, but virginity fills the heavens. How can the heavens be full, if the earth be empty?

Had *Adam* lived in Innocency without Matrimony, there would have been no servants for God in the Church Militant, nor no Saint with God in the Church Triumphant. But I will not sink this Vessel by the overburden-
ing

Ring.

ing of it, nor press this truth to death, by laying too great a load upon its shoulders.

There is one knot which I must untie before I make a farther progress, 1 Cor 7.

1. *It is good for a man not to touch a woman.*

Doth all the Scriptures proceed out of the same mouth, and do they not all speak the same truth? the God of unity will not in-

C

dic

A Wedding

ditte discord, and the God of verity cannot assest falshood. If good and evil be contraries, how contrary then are these Scriptures? either *Moses* mistakes God, or *Paul* mistakes *Moses* about the point of Marriage.

To which I shall give a double answer.

I. There is a publick and a private good. In respect of one man it may be

ing.
be good not to touch a woman, but in respect of all. So it is not good that the man should be alone.

2. *Moses* speaks of the state of man created, *Paul* of the state of man corrupted: now that which by institution was a mercy, may by corruption become a misery; as pure water is tainted by running through a miry channel; or as the Sun-beam:

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beams receives a tincture
by shining through a co-
loured glasse. There's no
print of evil in the World
but sin was the stamp that
made it. They which
seek nothing but weal in
its commission will find
nothing but wo in the
conclusion. Which leads
me from the solitariness
of the condition, *man alone*
to the suitableness of the
provision, I will make her

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an help meet for him.

In which you have two parts.

1. The Agent, *I will make*

2. The Object, *a Help.*

First, The Agent, I will make.

We can't build a house without tools, but the Trinity is at liberty.

Dic verbum tantum.

To Gods omniscience there's nothing invisible, and to Gods omnipotence

C 3 theres

A wedding

nothing impossible.

We work by hands without, but he works without hands. He that made man meet for help, makes a meet help for man.

Marriages are consented above, but consummated below. *Prov. 18. 22.* Tho man wants supply, yet man cannot supply his wants; *Jam. 1. 17.* Every good and perfect gift comes from above, &c. A Wife
tho

Ring.

tho she be not a perfect
gift. yet she is a good gift.

These beames are dar-
ted from the Sun of righ-
teousnesse.

Hast thou a soft heart
it's of Gods breaking : hast
thou a sweet Wife ? shee's
of Gods making.

Let me draw up this
expression with a double
application.

I. When thou layest
out for such a good one
earth, look up to the God

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of heaven. Let him make thy choicc for thee. Look a bove you before you look about you. Nothing makes up the happines of a married condition like the holiness of a mortified disposition. Account not those the most worthy, that are the most wealthy. Art thou matched to the Lord match in the Lord. How happy are such Marriages where Christ is at the Wed-

Ring

Wedding ; Let none but
those who have found fa-
vour in Gods eyes, find
favour in yours.

2 Give God the Tribute
of your gratulation for
your good Companions.
Take heed of paying your
Rent to a wrong Landlord
When you taste of the
stream, reflect on the
Spring that feeds it. Now
thou hast four eyes for thy
speculation, four hands
for

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for thy operation, four feet
for thy ambulation, and
four shoulders for thy sus-
tentation. What the Sin
against the Holy Ghost is
in point of divinity, that
is unthankfulness in point
of Morality; and offence
unpardonable. Pity it is
but that Moon should be
ever in an Eclipse that
will not acknowledg her
beams to be borrowed
from the Sun. He that
praises

Ring.

praises not the giver, prizes not the gift ; and so I pass from the Agent to the Object, a Help.

She must be so much, and no less, and so much, and no more. Our Ribs were not ordained to be our Rulers: They are not made of the head to claim Superiority, but out of the side to be content with equality.

They desert the Author of nature, that invert the order of nature

A Wedding

ture. The Woman was made for the mans comfort, but the man was not made for the womans command. Those shoulders aspire too high, that content not themselves with a room below their head. It's between a man and his wife in the house, as it is between the Sun and the Moon in the heavens, when the greater light goes down, the lesser light gets up; when the one ends in setting, the other begins.

King.

gins in shining. The wife may be a Sovereign in her Husbands absence, but she must be subject in her husbands presence. As Pharaoh said to Joseph, so should the Husband say to his wife, Gen. 41. 40. Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the Throne will I be greater than thou. The body of that household can never

A Wedding

ver make any good motion
whose bones are out of place.
The woman must be a help to
the man in these four things.

1 To his Piety.

2 To his Society.

3 To his Progeny.

4 To his Prosperity.

To his Piety, by the ferventness of her Excitation.

To his Society, by the fragrantness of her conversation.

To his Progeny, by the fruitfulness of her education.

T

Ring

To his Prosperity, by the
faithfulness of her preserva-
tion.

I To his Piety, by the
ferventness of her Excita-
tion, 1 Pet. 3. 7.

Husband and Wife
should be as the two milch
kine which were coupled
together to carry the Ark
of God ; or as the two
Cherubims that lookt one
upon another, and both
upon the Mercy Seat ; or
as

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as the two Tables of stone
on each of which were en-
graven the Laws of God.
In some Families married
persons are like *Jeremiahs*
two Baskets of Figs, one
very good, the other very
evil; or like fire and wa-
ter, whilst the one is flam-
ing in Devotion, the other
is friezing in corruption.
There is a twofold hind-
rance of holiness; first, of
the right side; secondly,
ON

• Ring.

on the left ; on the right
side when the wife would
run in Gods way, the hus-
band will not let her go :
when the fore-horse in a
Team will not draw, he
wrongs all the rest ; when
the General of an Army
forbids a March, all the
Souldiers stand still. Some
times on the left ; how did
Solomons Idolatrous wives
draw away his heart from
heaven ? A sinning Wife

D

was

A wedding

was Satans first ladder, by which he scaled the walls of Paradise, and took away the Fort-Royal of *Adams* heart from him. Thus she that should have been the help of his Flesh, was the hurt of his Faith: His natures underpropper, becomes his graces underminer; and she that should be a crown on the head, is a cross on the shoulders. The wife is often to the
Lusband

Ring.

husband as the Ivy is to
the Oak, which draws a-
way his sap from him.

2 A help to his Society
by the fragrantness of her
conversation.

Man is an affectionate
creature, now the wo-
mans behaviour should be
such towards the man, as
to requite his affection by
increasing his delectation.
That the new-born-love
may not be blasted, as

D 2

soon

A Wedding

Soon as it's blossomed;
that it may not be ruined
before it be rooted. A
Spouse should carry her
self so to her husband as
not to disturb his love by
her contention, nor to
destroy his love by her a-
lienation. Husband and
wife should be like two
candles burning together,
which makes the house
more lightsome, or like
two fragrant flowers bound

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up in one Nolegay, that
 augments it's sweetness;
 or like two well tuned in-
 struments, which sound-
 ing together, makes the
 more melodious musick.
 Husband and wife, what
 are they but as two springs
 meeting, and so joyning
 their streams that they
 make but one current?
 It's an unpleasing specta-
 cle to view any Contenti-
 on in this Conjunction.

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3 To his Progeny by
the fruitfulness of her e-
ducation, that so her
children in the flesh may
be Gods children in the
Spirit, 1 Sam. i. 11. Han-
na she vows if the Lord
will give her a Son by
bearing him, she will re-
turn that Son to the Lord
by serving him. A Spouse
should be more caretul of
her childrens breeding,
than she should be fearful
of

Ring

of her childrens bearing.
Take heed least these
flowers grow in the De-
vils Garden. Though you
bring them out in corrup-
tion, yet do not bring
them up to damnation.
Those are not Mothers,
but Monsters, whilst they
should be teaching their
children in the way to
heaven with their lips,
are leading them the way
to hell with their lives.
Good

A VVedding

Good education is the best livery you can give them living, and it's the best Legacy you can leave them dying. You let out your cares to make them great, O lift up your prayers to make them good; That before you dye from them, you may see Christ live in them.

Whilst these Twiggess are green and tender, they should be bowed towards
God

Ring.

God. Children & Servants
are in a Family, as Pas-
sengers are in a Boat;
husband and wife they
are as a pair of Oars, to
row them to their desired
Haven. Let these small
pieces of Timber be hew-
ed, and squared for the
Cælestial building. By
putting a Scepter of Grace
into their hands, you will
set a Crown of glory up-
on their heads.

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4 A help to his Prosperity by her faithful preservation, being not a Wanderer abroad, but a Worker at home

One of the Antients speaks excellently; She must not be a Field wife like Dinah, nor a Street Wife like Thamar, nor a Window Wife like Fazel.

Phideas when he drew a woman, painted her sitting under a Snail-shell, that she might

King

might imitate that little Creature that goes no further than it can carry its house upon its head.

How many women are there that are not labouring Bees, but idle Drones; that take up a room in the Hive, but bring no Honey to it; that are Moths to their husbands Estates; spending when they should be saving? As the man's part is to provide indifferently, so the
women

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womans is to preserve discretely; the one must not be carelessly wanting, the other must not be causelessly wasting: the man must be seeking with diligence, the woman must be saving with providence. The Cock and the Hen both scrape together in the dust keep to pick up something for their little chickens

To winde up this on a short bottom

I If the woman be a
help

Rag

help to the man, then let
not the man cast dirt on
the Woman.

Secundus being asked
his opinion of a Woman,
speaks thus, *Viri naufragi-
um, domus tempestas, quie-
tis impedimentum, &c.*
But surely he was a Mon-
ster, and not a man, fitter
for a Tomb to bury him,
than a womb to bear him.

Some have stiled them to
be,

Like

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Like Clouds in the Sky.
Like Motes in the Sun.
Like Snuffs in the Candle
Like Weeds in the Garden.

It is not good to play the
Butcher with that naked
Sex that hath no arms but
for imbraces. A Preacher
should not be silent for those
who are silenced from preach
ing; because they are the
weaker Vessels, shall they be
broken all to pieces? Thou
that sayest women are evil,

Ring

It may be thy expression flows
from thy experience; but I
shall never take that Mari-
ner for my Pilet, that hath
no better knowledge than
the splitting of his own Ship
Wilt thou condemn the frame
of all for the faults of one?
as if it were true Logick, be-
cause some are evil, therefore
none are good. He hath ill
eyes that disdains all objects.
To blast thy helper, is to
blame thy Maker. In a
word

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word, we took our rise from
their bowls, and may take
our rest in their bosoms.

2 Is the woman to be a
help to the man? Then let
E the man be a help to the wo-
S man. What makes these
f Debtors be such ill Pay-Ma-
p sters? but because they look
2 at what is owing to them,
1 but not at what is owing by
1 them. If thou wouldest have
thy wives reverence, let her
t have thy respect. To force a
fear

Ring.

from
ake
e a
let
wo
hese
Ma
look
hem,
g by
have
t her
orce
fe
fear from this relation, is
that which neither befits the
husbands authority to enjoyr,
nor the wives duty to per-
form. A wife must not be
sharply driven, but sweetly
drawn. Compassion may bend
her, but compulsion will break
her. Husband and Wife
should act towards each other
with consent, not by constraints.
There are four things
wherein the Husband is to
be a meet help to the wife.

A wedding

I In his protecting of her
from injuries. Its well obser-
ved by one, that the Rib of
which woman was made,
was taken from under
the mans arm: as the use of
the arm is to keep off blows
from the body, so the office of
the husband is to ward off
blows from the wife: The
wife is the Husbands Treasu-
ry, and the husband should b.
the wifes Armery. In dark-
ness he should be her Sun for

King.

*direction; in danger he
should be her shield for pro-
tection.*

2 In his providing for
her necessities. The Hus-
band must communicate
maintenance to the Wife,
as the head conveys influ-
ence to the members; thou
must not be a Drone and
she a Drudge. A man in
a married estate is like a
chamberlain in an Inne,
there's knocking for him

E 2 in

A wedding

in every room. Many persons in this condition, waste that estate in Luxury, which should supply their wives necessity. *Nec amor viget mariti, nec fides Christiani*, they have neither the faith of a Christian, nor the love of a husband. Its a sad spectacle to see a virgin sold with her own money unto slavery, when Services are better than Marriages; the one receives wages

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wages, whilst the other
buys their Fetters.

3 In his covering of her
infirmities. Who would
trample upon a Jewel be-
cause it is fallen in the dirt?
or throw away a heap of
wheat, for a little chaff?
or despise a golden wedg
because it retains some
dross? these Roses have
their prickles. Now Hus-
bands should spread a man-
tle of charity over their

E 3

wives

A wedding

wives infirmities : they be
ill Birds that defile their
own nests : Its a great deal
better you should fast, than
feast your selves upon their
failings. Some husbands
are never well, longer than
they are holding their fin-
gers in their wives sores.
such are like Crows, that
fasten only upon carrion.
Do not put out the candle
because of the snuff : if the
gold be good allow it
grains

grains. Husbands & wives
should provoke one ano-
ther to love, and they
should love one another
notwithstanding of provo-
cation. Take heed of poy-
soning those Springs, from
whence the streams of
your pleasure flow.

4 By his delighting in
her Society: a wife takes
Sanctuary, not only in her
husbands house, but in his
heart. The Tree of love

E 4 should

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should grow up in *the* Family as the tree of life grew up in the Garden. They that marry where they affect not, will affect where they marry not. Two ioyned together without love, are but but two ty'd together, to make one another miserable. And so I pass to the last stage of the Text, *a help meet.*

A help, there's her fullness; a meet help, there's her fitness. The

Ring.

The Angels were too much above him, the creatures were too much below him; he could not step up to the former, nor could he stoop down to the latter: The one was out of his reach, the other was out of his race: but the woman is a parallel line drawn equal with him meet she must be in three things.

1 In the Harmony of
her

her disposition. Husband
and wife should be like
the image in a looking-
glass that answers in all
properties to the face that
stands before it ; or like an
Eccho that returneth the
voice it receiveth. Many
marriages are like putting
new wine into old bottles
An old man is not a meet
help for a young woman.
He that sets a gray head
upon green shoulders, hath
one

Ring.

one foot in the Grave and
another in the cradle. Yet
how many times do you
see the spring of youth,
wedded to the winter of
old age? A young person
is not a meet help for an
old woman; raw flesh is
but an ill plaister for rot-
ten bones. He that in his
non-age, marries another
in her dote-age, his lust
hath one wife in possession
but his love another in re-
version.

A wedding

2. In the Heraldry of her condition: Some of our European Nations, are so strict in their junctions, that it's against their Laws, for the Commonalty to couple with the Gentry.

"It was well said by one: If the wife be too much above her husband, she either ruines him by her vast expences, or reviles him with her base reproaches: If she be too much below her husband, either

King

ther her former condition
makes her too generous, or
her present mutation, makes
her too imperious.

Marriages are stiled
matches, yet amongst those
many that are married, how
few are there that are match
ed? Husbands and wives
are like locks and keys, that
rather break than open, ex-
cept the wards be answerable
3 In the holiness of her
Religion. If adultery may
se

A Wedding

Separate a marriage contracted, idolatry may hinder a marriage not perfected. Cattle of divers kinds were not to ingender, 2 Cor. 6. 14. Be not unequally yoked, &c. It's dangerous taking her for a wife, who will not take God for a husband. It is not meet that one flesh should be of two spirits. Is there never a Tree thou likest in the Garden, but that which bears forbidden fruit?
there

Ring.

there are but two channels
in which the remaining
streams shall run.

1 To those men that want
wives, how to choose them.

2 To those women that have
husbands, how to use them.

1 To those men that
want wives, how to
choose them.

Marriage is the tying
of such a knot, that no-
thing but death can un-
loose. Common reason
sug-

A Wedding

suggests so much, that we should be long a doing that which can but once be done. Where one design hath been gravelled in the Sands of Delay, thousands have been split upon the Rock of Precipitance. Rash adventures yields little gain. Opportunities are not like tides, that when one is past, another returns ; but yet take heed of flying with-

King.

out your wings; you may
breed such Agues in your
bones, that may shake you
to your graves.

1 Let me preserve you
from a bad choice.

2 Present you with a
good one.

First, to preserve you
from a bad choice. Take
that in three things:

1 Choose not for Beauty.

2 Choose not for Doury.

3 Choose not for Dignity.

F

He

A wedding

He that looks for beauty,
buys a picture.

He that loves for Dowry,
makes a purchase.

He that leaps for Dignity,
matches with a multitude at once.

The first of these is too
blind to be directed.

The second, too base
to be accepted.

The third, too bold to
be respected.

I choose not by your eyes.

Ring

2 Choose not by your hands

3 Choose not by your ears.

First, choose not by
your eyes, looking at the
beauty of the person. Not
but that this is lovely in a
woman, but that this is
not all for which a wo-
man should be beloved.
He that had the choice
of many faces, stamps this
Character upon them all;
favour is deceitful, & beauty
vaine. The Sun is more
F 2 bright

A wedding

bright in a clear Sky, than
when the Horizon is cloud-
ed. But if a womans
flesh hath more of beauty,
than her spirit hath of
Christianity; it's like poi-
son in sweet meats, most
dangerous, Gen. 6. 2. The
sons of God saw the daugh-
ters of men that they were
fair, &c. One would have
thought, that they should
rather have looked for
grace in the heart, than
for

Ring

for the beauty in the face
Take heed of innings at
the fairest signs. The
Swan hath black flesh un-
der her white feathers.

Secondly, Choose not
by your hands, for the
bounty of the portion.

When Cato's daughter
was asked, why she did
not marry, she thus re-
ply'd ; she could not find
the man that loved her
person above her portion

A Wedding

Men love curious pictures
but they would have *them*
set in golden frames. Some
are so degenerate, as to
think any to be good e-
nough, who have but
goods enough. Take heed
for sometimes the bag &
baggage go together. The
person should be a figure,
and the portion a Cypher,
which added to her, ad-
vances the summe, but
alone signifies nothing.
When

When *Themistocles* was to marry his daughter, two Suitors courted her together, the one rich and a fool, the other wise, but poor ; and being demanded which of the two he had rather his daughter should have, answered, *mallem virum sine pecunia, &c.* I had rather she should have a man without money, than money without a man.

A Wedding

Thirdly, choose not by your ears, for the dignity of her parentage. A good old stock may nourish a fruitless branch. There are many children who are not the blessings, but the blemishes of their parents. They are nobly descended, but ignobly minded. Such was *Aurelius Antonius*, of whom it was said, that he injured his Country in nothing, but

Ring:

but in being the father of
such a child. There are,
many low in their decents
that are high in their de-
serts. Such was the Col-
lers Son, who grew to be
a famous Captain: when
a great person upbraided
the meanness of his origi-
nal, my nobility (saith he)
begins with me, but thy
nobility ends with thee.
Piety is a greater honour
than parantage. She is
the

A Wedding

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the

A Wedding

the best Gentlewoman
that is heir of her own
deserts, and not the dege-
nerated off-spring of a-
nothers vertue.

Secondly, to present *you*
with a good choice in
three things.

1 Choose such an one
as will be subject to your
dominion. Take heed of
yoking your selves with
untained Heifers.

2 Choose such an one as
may

King.

may sympathize with you
in your affliction. Mar-
riage is just like a Sea
Voyage, he that enters
into this Ship, must look
to meet with storms and
tempests, 1. Cor. 7. 28.
*They that marry shall have
trouble in the flesh. Flesh &
trouble are married toge-
ther, whether we marry
or no, now a bitter cup is
drunk by one mouth. A
heavy burden is easily
carried*

A Wedding

carried by the assistance of others shoulders. Husband and wife should not be proud flesh; neither dead flesh. You are fellow Members, therefore should have a fellow feeling. While one stands safe on the shore, the other should pity him that is tost on the Sea. Sympathy in suffering, is like a dry house in a wet day.

Choose such an one as
may

may be serviceable to your
salvation. A man may
think he hath a Saint,
when he hath a Devil, but
take heed of a Harlot that
is false to thy bed, and of
a hypocrite that is false to
thy God

Secondly, To those
women that have hus-
bands, how to use them,
in two things

I Carry your selves to-
wards them with obedi-
ence

A Wedding

ence. Let their power
command you, that their
praise may commend you.
Though you may have
your husbands hearts, yet
you must not have their
heads. As you will his
love, so you should love
his will. Till the husband
leave commanding, the
wife must never leave o-
beying.

As his injunctions must
be lawful, so her subiecti-
on must be loyal

Ring

2. With faithfulness. In creation God made not one woman for many men, nor many women for one man: every wife should be to her husband as *Eve* was to *Adam*, a whole world of women; and every husband should be to his wife, as *Adam* was to *Eve*, a whole world of men. When a river is divided into many channels, the main current starves.

To conclude: Good servants are a great blessing: good children a greater blessing: but a good wife is the greatest blessing. And such a help let him have.

Ring

2 With faithfulness
ation God made not one
for many men, nor man
for one man: every wi
be to her husband as
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Good servant
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ne. And the Lord
not good, &c.

N I

Look

